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FOREIGN TELEGRAMS.

London, June 21.

The members of the *Duma* are vigorously enquiring into the Bielostok massacre and have arrived at the conclusion that it is the duty of the *Duma* to detect and punish the authors.

Mutinous outbreaks of troops have taken place in many cities in Russia.

Part of the Sevastopol garrison has mutinied, seizing three guns. They were subsequently surrounded and disarmed.

There are renewed fears at Odessa of a mutiny of the fleet and a bombardment of the city.

The Black Sea shipping trade is already demoralised.

Kronstadt also has developed open insubordination.

Further fighting is proceeding in Southern Nigeria owing to the refusal to deliver up the body of Mr. Crewe Read, news of whose murder was telegraphed on the 14th instant.

A tribe in Northern Nigeria attacked the escort of Major Sharpe, Resident at Kontagora.

Major Sharpe was dangerously wounded.

The trial of the assailants of Captain Bull and others begins to-day at the village of Denshaw near Tintah.

The newspapers report that the sentences will be immediately carried out and the guilty will be shot publicly.

Reuter's correspondent at Pekin says that France has accepted half the indemnity demanded for the anti-missionary outbreak at Nanchang and also made other concessions.

London, June 22.

In the sitting of the *Duma* yesterday the Minister of Justice and the Minister of the Interior made speeches defending the conduct of the police and were howled down with execrations and shouts of "Murderers and massacre-mongers! Resign!"

Prince Urusoff, one of the deputies and ex-Assistant Minister of the Interior, caused a sensation in the *Duma* by revealing inflammatory proclamations printed by the Government Department.

The Washington Senate have passed a resolution that the people of the United States are horrified at the massacres of the Jews in Russia and extend their hearty sympathy to the bereaved.

The *Duma* has passed a resolution by a great majority demanding the resignation of the Ministry and the formation of a Government responsible to the *Duma*.

London, June 24.

Major O'Connell, with 350 camelry and 200 Soudanese, marching in torrential rains through seas of mud and crossing torrents, relieved on the 14th instant the garrison of Talodi which had been attacked by Arabs.

Major O'Connell then delivered a general attack and the fighting lasted until sunset.

Some 350 of the enemy were killed and a hundred captured.

There were no British casualties.

London, June 23.

Agrarian outbreaks have taken place at Kursk, Kazan and Chernisoff.

The peasants are complaining owing to the dilatoriness of the *Duma* in remedying their grievances.

Fighting has taken place between the troops and the rioters.

An officer of the police was shot dead at Warsaw yesterday, making the hundred-and-twentieth victim of the terrorists among the police since January 1905.

Prince Krasoff's recent speech in the *Duma* continues to be the general topic. His demonstration of how thousands of incendiary proclamations, inciting the people against the Jews, were actually printed on premises belonging to the Ministry of the Interior without the knowledge of the Minister or himself, when Deputy Minister of the Interior, have cast a lurid light on the mysterious influences pervading the Government and the so-called Treppoff methods.

The Education Bill is further complicated by fresh concessions on the religious question which were announced by Mr. Birrell in the House of Commons yesterday.

It is believed that the concessions will avert the threatened revolt of the Nonconformists and will facilitate the passage of the measure but the Anglicans are still dissatisfied.

Four meat-packing companies in Kansas and the Burlington rail road have been fined heavily for accepting and giving rebates.

Two brokers implicated in the offence have been imprisoned.

The Washington Attorney-General has announced the intention of the Government to prosecute the Standard Oil Trust.

London, June 25.

The bakers in St. Petersburg have gone on strike, and consequently a bread famine has taken place there, despite the efforts of the Army bakeries to counteract it. The strikers poured petroleum on bread made by bakers endeavouring to work the bakeries.

The Social Democrats in the *Duma* have decided to send members of the *Duma* to places from which rumours of impending massacres have been received in order to tranquillise the population.

A member of the Russian Government in a remarkable article in the *Daily Telegraph* says the present *Duma* cannot live, and the Government must enlist as colleagues staid men of the soil, in order to succeed in its arduous task.

London, June 24.

Thousands of Greeks made a demonstration against the Roumanian mail steamer, *Princess Mary*, which anchored at Mytilene. The Governor sent a patrol to disperse the demonstrators, and nineteen of them were arrested. The Governor also sent an apology to the captain of the ship.

Mr. Haldane has announced that a Departmental Commission has been appointed to consider the provision of sufficient British Officers for Native Regiments in war time.

MADE IN JAPAN

LION BRAND

EDITORIAL NOTES.

The last "home mail" brought very pleasant news to all those who are interested in the cause of church unity. At the recent general assembly of the Presbyterian Church in the U. S. A. the body of Christians, hitherto known as the Cumberland Presbyterians and numbering about 180,000 gave up their separate organization and joined the larger body. A very few, who still felt that they could not forget the differences between their own creed statements and those of the Church they were asked to join, went away and formed one more of those tiny denominations of which there are so very many in America. This is of course a "fly in the ointment," but so small a one that we can easily ignore it in the delight that comes from the thought of the many advantages to result from this new union. How many small towns in the United States, where there have hitherto been separate congregations (usually little ones) of "Cumberland" Presbyterians and "Presbyterian" Presbyterians, will now be able to show one strong body of Christians fit to cope with the ever increasing difficulties of their surroundings! Surely these ecclesiastical marriages are but presages of the time when these shall be one "bride adorned for her husband!" We cannot afford to deceive ourselves by disregarding real denominational differences—all people do *not* look at things in the same way—but we can make that oneness of view-point a little more possible if we emphasize our agreements and have little to say about our disagreements.

Another matter of considerable interest which was settled at this general assembly was connected with the so called "Presbyterian Prayer Book." At the urgent request of many Presbyterians, who felt the need of greater appropriateness and uniformity in the matter of marriage and funeral rites, ceremonies connected with the ordination and installation of elders and pastors, and in the conduct of the ordinary church services, a committee was appointed some time ago to prepare a book meeting all such needs, and to be "authorized by the general assembly for voluntary use in the churches." Throughout the years succeeding, while the committee were doing their work, the subject was most thoroughly debated in the columns of the denominational press, with the result, that *this* year the assembly withdraws all authorization, and allows the book to be printed only "as prepared by a committee of the general assembly of the Presbyterian Church of the U. S. A. for voluntary use."

To one who has had a desire to see the Presbyterian Church move in the direction of greater uniformity in

matters of ecclesiastical ceremonial, the decision of the assembly is a distinct disappointment; but it is gratifying that even so much was accomplished as that the book was allowed to stand as the work of the assembly's committee (Some, we are told, were desirous that the names should not appear—through apprehension, perhaps, of the influence exerted by such celebrated men as Dr. Henry Van Dyke). In any case, there are many who will avail themselves of the privilege to make the church service a more effective expression of congregational worship than has been possible when the minister and the choir bore the entire burden of prayer and song.

The explanation of the Jewish massacres in Russia which is afforded by the statement that the Government instigates them to shield its own movements from investigation is so monstrous as to be almost incredible. There can be no doubt, however, that this is the belief of many in Russia itself, and even of the Duma; and, if it be so, there is certainly something akin to blasphemy in the claim of Russia to be a Christian nation. "Why call ye me Lord, Lord and do not the things which I say?" There is no Church, not even excepting the Roman Catholic, that has such an imposing ritual as the Greek Church. Do not the words of the prophet come with a peculiar appropriateness at this time? "When ye come to appear before me, who hath required this at your hand, to trample my courts?—When ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear, *your hands are full of blood.*"

But it is very easy for us to criticize—especially the rulers of a hostile nation. It is difficult for us to see that the same principle which we apply so readily to the case of the cruelties of Russia may fit in to our own lives. Our prayers are not answered. May the reason not be that we too are in a measure blood stained? Jesus says that the man who hates his brother is a murderer. Injustice in a nation is a terrible thing, but what about our private wrong doing? Are we scrupulous in giving every man his due? Are we withholding anything that belongs to another? It is easy to see why God should not answer the prayers of the Russians who are responsible for the murder of Jews. We have not murdered Jews, we have not robbed and plundered innocent women and children. But stop a minute; what about that word which cut so deeply that never, while life lasts, will its scar be completely healed? What about that white reputation stained by your false insinuations. Nothing that you can do now will ever wholly restore that garment to its former beauty. What does God think about you and me, when we act in this way?

THE FRUIT OF THE REVIVAL IN CHERRAPOONJEE SINCE THE ASSEMBLY AT MAIRANG.

This is how a Khasi Doctor who is a Deacon of our Church describes the work in Cherrapoonjee since the Assembly:—

"The Christians of these parts are far more enthusiastic and the services are better attended since the Assembly than ever before, and though the church is poor yet the people have given freely to God of their substance to enable men to carry the Gospel to the dark places in the Khasia Hills. They have collected over One Thousand Rupees since the Assembly as a Revival Thankoffering to God..... There are many also who voluntarily go to work among their neighbours to speak to them about Jesus and His Love..... Since the Assembly there have been many deaths among the Christians. This shows that God is speaking loudly to men, warning them to watch and pray for the time is short, and it is important that men should be prepared to meet their God.

There is a poor woman here that is considered a little weak in intellect, yet she is very powerful in prayer, and the Spirit seems to use her very wonderfully, for she goes about everywhere to speak about Jesus, and though people at first are inclined to laugh at her and make fun of her, they soon feel that what she says is true, and feel compelled to listen to her.

There is a young girl in this neighbourhood who has been some kind of Christian for years, but her character was not good. The Spirit has been striving with her several times but she refused to obey and continued to lead an evil life and even persuaded other girls not to listen to the voice of the Spirit, that the Revival was all the work of Satan. One night recently when I was preaching the Holy Spirit came down upon her so powerfully that she fell to the ground and confessed her sin she said how she had refused all along to obey the Spirit and yet Jesus in His infinite Love had not left her. Her prayer was most touching, she said: "Oh! I was the captain of Satan all the time, Satan did not tempt me but I tempted him, Oh Lord Jesus I have been treading Thee under my feet. I did not know that Thou hadst so much power, as to break my hard heart and I did not know that thou didst love me so much as to show me Thy glorious face again. Now I understand Thy great power, forgive me Dear Jesus! FORGIVE ME DEAR JESUS!! FORGIVE ME DEAR JESUS. At was a most earnest prayer and then she sang most beautifully afterwards.

Another girl about thirteen years of age, who had been a good girl as long as her mother lived, for her mother had trained her carefully, but as soon as her mother died she changed and fell into bad company and wilfully despised the blessings of God, at the same meeting she sat by the girl

mentioned above, and a good woman saw her and began to pray that she should also be powerfully convinced of her sin and brought to the Saviour, almost immediately she began to quake and then fell down and began to confessed all her sin and earnestly begged of God to forgive her.

In a village called Tiva, one mile from Cherrapoonjee the people continue very full of the Spirit and they have promised over One Hundred and Fifty Rupees as a Thankoffering to God for the Revival, and they are very enthusiastic and are very energetic in trying to bring the heathen to Jesus Christ. Many of the non-Christians attend the services there, especially the women, and the people expect still greater manifestations of God's power.

I have twice visited another village called Wahlong, and all the Christians there seem to be under the powerful influence of the Holy Spirit. One young girl there fasted for forty days, she only took a little bread and Tea during the whole time and yet her health and strength did not seem to suffer. She has great power in prayer and everything she says seems to be under the influence of the Spirit. The Christians in this small village have promise to collect towards the Revival Thank Offering Fund; they have already promised nearly One Hundred Rupees and they will surely collect over One Hundred. It is a pleasure to see the interest they take in the salvation of the non-Christians.

In another small village Umblai the Spirit's power has been so powerfully felt that not a single non-Christian house has been left in the village, all the people profess to be Christians. In another village Laitlyngdog the Christians are most active in bringing men to the saviour and are meeting with great success. In a small village, Nongpriang, where a Khasi Christian supports a worker to evangelize the people, some success has already been achieved some people have joined the Church and the non-Christians are very faithful in their attendance on the means of grace. Some have learnt to read and all are extremely fond of singing so that the outlook in that non-Christian village is very hopeful.

In Mawsmat though the Christians are only about forty in number they are full of faith and good works. They are in much trouble in that village yet they work energetically and are very grateful to God for pouring His Spirit upon them and they are likely to collect over One Hundred Rupees towards the Revival Thankoffering Fund. In other villages as far as twenty miles from the Mission Station the Christians are full of joy and are doing their utmost to extend the kingdom of Jesus Christ and they are all likely to give a good thankoffering to the Revival Fund.

A girl from the village of Sohbar just after the Assembly at Mairang went to a village called Nongrymai forty miles from her own home and fasted there as the Spirit told her



for forty days. She was in a trance most of the time though she attended the services. When the forty days were ended she returned to her own village and is now full of Spiritual power, this is very manifest when she prays or speaks. Since her return the meetings both in Sohbar and Laityrah (the adjoining village) have been full of power. Great things are experienced in every service she attends. Some eight or ten non-Christians who attended one of these services were suddenly attacked by the Spirit and fell down and began to pray, confessing their sins and begging for forgiveness. Their parents and relatives prevented them joining the Church and tried to prevent them attending services even, but in this they failed. Some wonderful scenes have been witnessed in these two villages. On the 20th of May the Pastor of Laityrah invited the Christians from Sohbar and Wahlong to attend his Church to partake the Lord's supper and some Christians from Cherrapoonjee also joined them. The Pastor intended preaching before the Communion Service, but he failed, for three young girls—two from wahlong and one from Sohbar—fell into a trance as soon as the Introductory part of the service was over. One of the girls began to speak and gave a powerful, Solemn warning to the non-Christians present, saying:—"Brethren, delay not to come to Jesus, prepare to meet Him, for He will come very soon and terrible punishment will await you if you do not believe in Him." Then she prayed earnestly. Then one of the other girls in a trance saw a vision and cried out "Behold, Jesus is coming with a great multitude towards us—two different bands of men, one white and the other black, the white crowd is singing and praising God and dancing for joy: the black crowd is standing still. Two young men also saw the same vision at the same time, and they were so glad to see such a vast multitude marching along. The third girl that was in a trance went to the Pastor and takes hold of his hand said "You, whom God has appointed as a shepherd over Sion, look well after the sheep and lambs as the wolves are roaming about trying to enter in to devour the flock, therefore be careful and diligent in watching." Then she prayed most earnestly for the Pastor.

One of the young men that saw the vision says that God commanded him to sell everything he had and follow Christ. The young man is doing this and is giving himself entirely to God's service.

May the Spirit of God accompany this simple account of His work and bless it to all the readers."

No doubt others could give similar accounts from other Districts. Sylhet June 4th, 1906. J. Pengwern Jones.

The keys of the tomb are safe in the hands that were pierced.

THE BARROWS LECTURES.

Soon after the Parliament of Religions in Chicago in 1893, an American lady Mrs. Caroline Haskell, founded in connection with the University of Chicago a lectureship on the relation of the Christian and other religions of the world. The income of this fund is used in sending distinguished scholars and speakers from the west to give lectures in India and other Eastern countries. In honour of the President of the Parliament of Religions these lectures are called the Barrows Lectures.

The First series of these lectures was delivered by the Rev. John Henry Barrows D. D., the President of the Parliament of Religions: the second by the Rev. A. M. Fairbairn D. D., D. D. D., Principal of the Mansfield College, Oxford: the third by the Rev. Charles Cuthbert Hall D. D., L. L. D., of New York. During his visit in the cold season of 1902 & 1903 Dr. Hall made a very happy impression on many persons in India. They will be glad to hear that he has been reappointed as the lecturer for the fourth series, and that he will arrive in India in the coming October. During this visit he will lecture in various important centres of India and Ceylon from October 20th to January 20th. Then he will go to China and Japan. In the latter country he will spend a considerable time in giving lectures.

The general subject of his coming six lectures will be "The witness of the Oriental Consciousness to Jesus Christ." The sub-titles will be:—

- "Elements of Sublimity in the Oriental Consciousness;
- "The Mystical Element in the Christian Religion;
- "The Witness of God in the Soul;
- "The Witness of the Soul to God;
- "The Distinctive Moral Grandeur of the Christian Religion;
- "The Ministry of the Oriental Consciousness in a World-wide Church of Christ."

The general arrangements for Dr. Hall's visit will be in the hands of the Rev R. A. Hume D. D. of Ahmednagar who has made the arrangements for all previous Barrows Lectures. Local committees of arrangements will be formed at all centres. Arrangements for lectures in the Punjab and N. W. Frontier Provinces may be made through Dr. Ewing of the Forman College, Lahore.

DON'T DELAY.

In a country town, the chief town of a large district in France, resided a celebrated advocate, whose eloquence and shrewdness was a constant subject of conversation at neighbouring fairs. A respectable but poorly educated farmer, having repeatedly heard about the great lawyer's "opinions," determined to possess himself of that which everyone declared to be so valuable. "And what can I do for you?" asked the advocate, when the farmer was shown into the room and was seated. "I hear you are very clever, and I want an opinion," replied the farmer. "On what point?" inquired the lawyer. The farmer looked puzzled, but he only repeated in a louder tone, "I tell you, I want an opinion I will pay for it." "Do you wish to sell some of your land?" asked the advocate. "No. Land? No," replied the farmer, testily. "Is it a marriage settlement, then, or your will?" The farmer laughed heartily. "Do I look as if I were going to be married?" he asked. "Have you any dispute with your neighbours?" said the lawyer. No, no. I want an opinion," retorted the farmer, thinking the advocate by no means as clever as he was represented to be. A light seemed to burst on the lawyer. He began to understand his client's character. He took a sheet of paper, wrote one rapid sentence on it, and placed the sheet, folded, in the farmer's hand. "Whenever you are in any difficulty, read this," said he, smiling. The farmer gladly paid a trifling fee, and hurried home. His wife met him at the door.

"The men," said she, "want to begin carrying the hay. But, as it is three o'clock, I told them it was too late. Besides, with this fine weather, we need not be in such a hurry." Just then the men came up. "I have an opinion here which will settle the matter," said the simple-minded farmer. "I was to read it when in any difficulty." He opened the lawyer's paper and read: "Never defer till to-morrow what can be done to-day." "Out with the carts, in with the hay," cried the farmer. "That advocate man is a cleverer fellow than I thought." That night a storm of rain and wind, of the destructive character of such storms in France, swept over the country, and greatly damaged the corn in neighbouring fields, but the farmer's small crop was housed in time! Every year a couple of the fattest chickens on the farm were sent as a present to the advocate for his valuable "opinion." But let us not

forget that "opinion" is also God's warning advice to all: "To-day, if ye will hear His voice": "the Holy Ghost saith to-day": "Behold, now is the accepted time; behold, now is the day of salvation." Dare you reply: "No, not to-day. To-morrow will be soon enough"? The storm may break within a few hours. The judgment may be set to-night and the books opened. To-night Jesus may come as Judge. Where then will they be who have deferred their soul's salvation till a "more convenient season" in the future?

MR. PAN, A FAITHFUL SOLDIER.

BY REV. J. GOFORTH.

When I returned to Honan, in January 1902, there was a regiment of troops stationed at Chang Te. Among the many soldiers who heard the gospel then at the street chapel, was one named Pan, who believed, and made an out and out stand for Christ.

He had a hard time in camp, but bravely withstood all opposition, and was rewarded by seeing several others beginning to enquire. Shortly after we recorded his name as a catechumen, his regiment was removed to Wei Hui Fu, where he was baptized last year.

Two days ago the regiment again took up quarters at Chang Te, to guard the railway, which is now being built through this district.

Mr. Pan came to see me yesterday. He said that there were now eight or ten believers in the regiment. The colonel has chosen him to act as his personal attendant, and permits him to attend service once on Sunday. "We are praying for our colonel," said Mr. Pan. "On New Year's morning, when the colonel burnt incense to the gods, the Spirit of God moved me to speak plainly to him about the only true God, and he didn't seem annoyed either. I know it was the Holy Spirit which moved me, for I spoke to the colonel without fear, when as a rule, I would not dare approach him."

Mr. Pan had gone only a short time, when his colonel called to see us. The colonel is a fine, able looking officer of about fifty, not addicted to opium, tobacco, or wine.

In speaking of Mr. Pan, the colonel said, "I find him most reliable, and have made him my personal attendant. I have also chosen another Christian, named Chang, to be my writer and accountant, and have allowed them, as far as possible, to attend the services at the Wei Hui Fu Mission." "I must say," continued the colonel, "that the Christians can be trusted, and that they are able to save their money. They don't throw it away in evil ways, like most of my men."



One of the Christian soldiers who had come in with Mr. Pan, had just told me that he was able, before coming up here, to send six ounces of silver home to his mother, to help brighten her New Year.

After the colonel had gone, Mr. Chang, his secretary called. "How wonderful it is," he said, "I now know Jesus and am saved, and yet, four months ago, when I joined the camp, I was without God. It started in this way. I dreamt one night, that one of my teeth had fallen out, and I awoke very down-cast next morning, because we Chinese believe it is an ill omen and means that one of our family is going to die soon. Up to that time I had had no idea that Mr. Pan was a Christian. I told him my dream and how troubled I was about it.

"Oh," said he, "don't worry. I have a plan which, if you follow, will make you forget your trouble in a few days, and you will trust God to bear it for you. He then showed me the Lord's prayer, and explained it, but I said I didn't feel any different. 'Get right down and pray this prayer with me,' said Mr. Pan. We talked and prayed, and prayed and talked, and in a few days pardon came and peace, and it was true I could trust God to arrange for my folks at home.

"It was reported to my brother, who was a soldier in a neighboring city, that I had eaten the foreigners' medicine, and had gone crazy. He obtained a three days' leave of absence, and came to see what could be done with me. I asked him if he thought I looked much like a crazy man, or if he imagined the colonel would use a crazy man to manage his accounts. I then told him how Jesus had saved me from my sins, and had given me new life. Next morning, when going away, my brother said he wanted to live this new life, too, so I gave him my New Testament, and bought myself another."

On going away Chang said, "Do pray for us that we may be faithful in the camp."

Chang Te, Honan.

A KURDISH CONVERT.

Derboo, a shepherd boy in the mountains of Kurdistan, had been brought up to look upon killing and pillaging as an honourable pursuit. From childhood he had helped his father with the flocks, and had grown to love the pastures that his lambs grazed on, and the rough woods where he carried the weak little ones in his arms, giving them pet names. One dark night he suddenly heard the noise of horses and firearms. He was wounded and left for dead by the marauders, who carried off his lambs. In the morning he was found, weak from loss of blood, and carried to the American Hospital in

Oroomiah. When, after careful and tender nursing, he became stronger, he laid plans to revenge himself on his enemies. Dr. Yoseph, who relates the incident in the *Christian Herald*, to show how medical work has won souls for Christ, tells us that Mrs. Deborah Cochrane would come and read the Bible to him. One day it was the tenth chapter of John's Gospel, and she spoke of the great love of the Good Shepherd who gave his life for our sakes. Over and over again he asked if the story could be true, and if Issa loved us as much as he, Derboo, loved his lambs. At first he could not understand why a good man gave himself for sinners, but finally he was converted and baptized.

He who works for money gets money, he who strives to become virtuous becomes virtuous, and he who seeks for wisdom becomes wise. But the reward of one kind of striving should not be expected to follow of another kind.

—Christian Register.

A few men accumulate money by the licensed sale of liquor, but the vast majority are made poorer by it, and thousands are subjected by it to extreme hardship and misery. There is not a single sound argument, moral or material, that can be advanced in favor of the sale of liquor.

—Nat. Advocate.

A wise medical man, Dr. Forbes Winslow, says that a person who suddenly becomes insane ought not to be sent at once into an asylum but ought to be placed under the care of a prudent physician for two or three weeks. If the patient recovers in a few days—as often happens—he will escape the painful recollection of having had to be certified a lunatic.

—Union Advocate.

As ye go, preach (Matt. 10: 7). The sermon from the pulpit catches men's ears only one day in seven; the sermon that is lived is before men's eyes seven days in a week. There are many that never find their way into the pew, but they cannot escape the life that preaches the truth.

An interesting study in longevity is suggested by the experience of the two 300-year-old tortoises which have just been purchased from the Zoological Society by Mr. Walter Rothschild. Born at a time when the country was ringing with the exploits of Guido Fawkes, these venerable inhabitants of the gardens at Regent's Park have lived through no fewer than thirteen reigns.

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